

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BRECKENRIDGE NEWS.

WEDNESDAY, SEPTEMBER 12, 1894.

What I Love.

I love to hear the yelpin' o' the long-eared, yellow hound,
As he strikes the trail an' hustles with his nose
Close to the ground,
I love to see him dartin' like a streak o' shinin' gold
Through the bushes an' the sage grass—it is music to my soul.

I love to feel the jerkin' o' a noddin' hohin' pulch,
For ever bite is echoed by my throbbin', anxious soul;
I love to sit a-waitin' when I know there's fishes nigh,
An' can see 'em bobbin' up an' down to catch a dartin' fly.

I love to see a 'lection that is managed on the square,
Where there ain't no angry 'spitin' a-bitten of the air;
I love to see a candidate that won't fill out a note
An' try to pass on me for the value of my vote.

—Atlanta Constitution.

Not a particle of quinine nor any mineral substance is contained in Ayer's Ague Cure—yet it is a warranted specific for malaria.

FREE TRADE.

"Citizen" Thinks That We Are Yet a Long Way from That Millennium,

And In the Mean Time Sugar Is One of the Articles That Should Be Taxed.

SECTIONS ARE FAVORED.

Again in the South is heard the silly cry of fifty years ago, one of the rallying cries of nullification, "Free trade and sailor's rights," and they imagine that the enormous free list of the Wilson bill is a step in that direction. Are they prepared for direct taxation in addition to state and county taxes? Are they prepared to pay double the sum for the support of the federal government?

The proposition is not to be entertained. The expenses of this government, from the first, have been provided for mainly by import duties—that is, by a tariff. If there were a reasonable possibility of the adoption of such a measure as direct taxation it would be well—that is the even and honest mode; for by the tariff only the consumers of imports pay taxes, hence the poor support the government, for they are the great consumers. Few in number are the rich, and the extra luxuries they pay, in the aggregate are little with the millions consumed by the poor.

But all this need not be discussed; we are a long way from free trade. What is of more concern, we have upon us the ruinous effects of favor and protection. The caprice or the interests of parties in power lead them to favor certain pursuits or certain sections of the country. The North has the members and the wealth, consequently legislation leans toward the North. It is not in nature that it should be otherwise. Ships are built at the north, arms are manufactured there, the army and the navy and the officers of the government are furnished from the North and, finally, the pensions, the largest one item of the civil list, is mainly paid out there. The pensioners must be humored, the manufacturers of the east must be protected and the northern producers of barley and peas and hops and eggs can have extended to them the fostering hand of the government; but the South, only rich in ore, coal, cotton and sugar, is to bear, without aid, the rivalry of Cuba, of Nova Scotia, of Egypt, of India, or of all the world in her staples.

THAT ARISE.

It is not sectional complaint now to be put forth. It is the queer statesmanship of our law-makers, and of southern members especially. They have yielded to the demands of the East for free, new material, thinking that it is that much free trade gained, and, therefore, Democracy. Free, raw material is and always has been the shibboleth of manufacturers. It is the false doctrine of the false political economists who teach that the wealth of a nation consists in the accumulation of exchangeable wealth, money and trade, in the fewest hands for it tends to build trusts and

MONOPOLIES.

For instance, no one in this country wants free sugar except a few cranks. And the great sugar trust, of whom it is said that they have bought up \$120,000,000 worth and don't now want a tax upon any more imports for a year.

No article can yield a larger amount to the revenue than sugar, unless it is coffee, and there is a general agreement that coffee should be on the free list for the reason that it is the great universal beverage and a luxury of the poor. Because it cannot be grown in this country no industry is damaged by its importation free of duty. Not so with sugar. Cane cultivation is in full blast in Louisiana, Texas and Florida, and maple sugar is an industry of the extreme North, while sorghum and beets are possible anywhere in the union.

In ordinary good faith the bounty on sugar should have been continued for

the fifteen years specified in the McKinley law. In that time the growing cane would have been extended to Meridian, Miss., and beets would have become independent of the rest of the world.

By means of the original bounty France and Germany have become the sugar producers of the world, and but for the certainty of success offered by that stimulus the effort would not have been made. It was for them a wise and beneficial measure.

However, as the sugar bounty has been voted un-democratic in this country the revenue must be raised, and the incidental protection thus afforded is permeated to the wisdom of the party.

Two of the great imports at least might be made home staples—sugar and tea. Millions that go out might thus be kept at home and the diversified interests would afford employment for the thousands who want to labor. Agricultural labor is the best, but this country, with all its blow, fosters it the least.

A Good Record.

The following from the Hopkinsville Kentuckian is the record of Judge M. D. Brown, whose portrait we printed some weeks ago. Judge Brown is a candidate for Lieutenant Governor of Kentucky. If honesty, integrity and close attention to duty go for anything, the Judge certainly is entitled to some consideration. When a man's record at home is clean and clear and he has been faithful to every trust there is no danger in outsiders taking him up. The Kentuckian says:

"Judge Milton D. Brown, after a service of four years, turned over the office of city judge last Saturday to his successor. Judge Brown was elected by the popular vote in 1890, overcoming a Republican majority of 150 in the city, and getting in by 21 votes. He came into office at a time when the laws were almost a dead letter. The city was full of disreputable characters and lawlessness ran riot and good order was at a discount. He took hold of the matter in a strictly business way, and it was not long before he had the work house full of convicts and numbers of the chronic lawbreakers seeking their health in other states. In a few months there was not a more law-abiding community in the state than Hopkinsville, and this era of good order still continues. During the four years he was in office, Judge Brown tried 3,292 penal cases and turned into the city treasury \$5,334.85, more than enough to pay the expenses of his court, including the city attorney's salary, and leave a handsome revenue for the city. He sent to the work house 544 convicts, who satisfied fines amounting to \$10,121. In addition to these amounts there are \$7,000 or \$8,000 in outstanding fines, some of which will be turned into the treasury.

With four exceptions he held court every week day in four years; also six nights and three Sundays. He was absent from his office only four days and from the city only two nights. He was in his office by 7 o'clock every morning and was always found at his home when needed at night to issue papers.

Judge Brown's record as an attentive and impartial officer is one of which he may well feel proud. Upon retiring from office Saturday he was presented with an elegant gold headed cane by a number of representative citizens. It was engraved with the inscription "An Impartial Judge." The presentation was made at 9 o'clock and Judge Brown responded in a feeling manner, expressing his high appreciation of the testimonial of the good opinion of his fellow citizens.

Judge Brown will be a candidate for Lieutenant Governor before the next State convention, and will enter upon a canvass of the State in a few weeks.

All Free.

Those who have used Dr. King's New Discovery know its value, and those who have not, have now the opportunity to try it free. Call on the advertised Druggist and get a Trial Bottle, Free. Send your name and address to H. E. Bucklen & Co., Chicago, and get a sample box of Dr. King's New Life Pills Free, as well as a copy of Guide to Health and Household Instructor, Free. All of which is guaranteed to do you good and cost you nothing. A. R. Fisher, Cloverport, Ky., and Kincheloe & Board, Hardinsburg, Ky.

NEW BETHEL.

A long drouth, we are glad to say, has been broken by a glorious rain. Vegetation is looking up since being drenched by such a good rain.

Rev. J. A. McDermott, the Home Missionary, spent a week in this vicinity selling books and distributing tracts for the benefit of the people. Our Sunday School is progressing very nicely at present. I hope it will be beneficial to the church and people of this vicinity.

Died, Friday, August 24th of that dreaded disease consumption, James Seaton, son of Elizabeth and James Seaton, deceased. One more link missing in the chain, one more taken from the family from which three have preceded him to the grave where their remains have been laid to rest until the final resurrection.

Bucklen's Arnica Salve.

The Best Salve in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Piles, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price 25 cents per box. For sale by A. R. Fisher.

OLD AUNTY

Moralizes on The Serpent in The Saloon. It was Laughable From One Standpoint.

But Awfully Serious When You Look at it From Another.

A GOOD TEMPERANCE SERMON.

No doubt many persons laughed on reading of the fright and the imagination of the men who were in Boyd's saloon when the serpent leisurely crawled in. Looking at the affair from the ludicrous side, it was laughable, but looking at it from a serious standpoint, it will naturally enough bring us to a comparison of the small danger of that serpent, to the danger of the serpent lurking in the glass.

The feelings of those who saw and killed the serpent crawling in the saloon were feelings of fear and excitement, followed in a few moments by mirth and fun, as they related the adventure to their friends. But how much more awful and intense must be the feelings of excitement, terror, heart-rending anguish and bitter humiliation of the mother or the wife to see her boy or husband pass out of a saloon, reeling and staggering with drunkenness, having been bitten by the serpent of the wine glass.

The husband who a few short years ago led her as a bride to the altar; the eyes that then looked on her with a love reaching to admiration as he solemnly vowed to love, honor and protect her through life, now bleared, bloated and all the light of reason quenched by the fire of intoxication in his brain. A very conflagration of the eternal burnings in his soul. His tottering manhood, bending his steps as best he can to the home of quail and poverty, to the neglected weeping wife, ragged and hungry children, to the home curtained with gloom, all by this spoiler of happiness—the serpent in the glass.

If the saloonkeeper would, as he looks on his own little family, well cared for, and sees his own little ones around his feet, compare them with the children and wives of those he is robbing of the very sustenance of life it does seem to me, if he had one particle of conscience remaining in him, he would throw down the cursed traffic and say, "Let him who will put the bottle to the lips of his neighbor," but as for me, I will try to yield a benign influence of christianity in its stead, and try to change these desolate homes into little earthly heavens.

While I advocate taxation for everything that tends to uphold all of our useful public institutions, and the upbuilding and protection of society from criminality of every form, and the uplifting of suffering humanity by every possible means in our power, in behalf of humanity I can not but utter a protest against it. It is the fountain-head of four-fifths of the sorrow and utter degradation and poverty our country is heir to. It fills our poor houses with paupers, it populates our prisons with criminals, it sends our own boys and husbands to the chain gang and rock pile, it thrills the expenses of our government and contributes nothing but blight to the commonwealth.

The corruption to our youth by this arch fiend can not be estimated. Oh, for a law for the corrupting the young such as there was over two thousand years ago, even in the times of the Medes and Persians. That for money position or royalty could one be spared for violating the law. Even as Vashti, the beautiful and virtuous queen, was necessitated to quit the throne of the Persian empire forever for a violation of the law. And the king of the Phocians suffered one of his eyes plucked out, that his disobedient son might be spared, who had transgressed the law. Socrates, one of the wisest and best men the world had ever known up to his time, was put to death, accused of corrupting youth.

It does seem like we are degenerating from these half-barbarous nations when we license for revenue, what they out of regard for their state prohibited.

Old Aunty.

Stephensport, Sept. 1, 1894.

A. M. Bailey, a well known citizen of Eugene, Oregon, says his wife has for years been troubled with chronic diarrhea and used many remedies with little relief until she tried Chamberlain's Colic, Cholera and Diarrhea Remedy, which has cured her sound and well.

If you think that one set serves your purpose better than any other join it by all means; but be careful that you don't worship the ladder up which you climb instead of the heaven against which the upper end of the ladder rests. And, above all, don't criticize your neighbor because he is made of different stuff and chooses to get to heaven in some other way. If that neighbor is an honorable man and is doing the best his circumstances allow give him your good wishes even if he goes to some other church than your own. And if he prefers to say his prayers at home or in the woods or in any of the other temples of God still give him a helping hand and not insult him because he cannot think as you do or insult the Almighty because He made that man to do just as he is doing.

You cannot prescribe a diet that shall be equally beneficial to all. When you spread your banquet allow each guest to take what suits him. That is the only true hospitality. If a man has any religion at all don't ask him what kind it is and sneer at him because it is not your kind, but be grateful because he and you are trying to get to the same place though he takes one road and you another.—N. Y. Herald.

School books and school supplies at Babbage's.

Dr. Price's Cream Baking Powder

World's Fair Highest Award.

One-Fold and One-Shepherd.
And other sheep-folds, which are not of this fold.—John 10:16.

Denominational pride is another name for religious weakness, and is proof of a small nature. A broad and generous man is in sympathy with all the sects of Christendom, and would not impose the form of worship which he personally prefers on any one, but insists that each man shall believe what he pleases, provided it results in an honest life.

God will never ask what special religious body you belonged to, but whether your faith made you a good citizen, a good father, a good friend and a good man. There are no sectarians in heaven; they are all lovers of the noble and the true in every clime and in every system of religion known to struggling humanity. A Methodist or an Episcopalian or a Baptist angel cannot be found in the New Jerusalem.

The various sects which are scattered over the earth are simply so many ladders by which the people climb to the upper regions. The foot of each ladder is on the ground, while the other end rests firmly against the Throne. When we die we shall leave the ladders behind because they will have achieved their purpose and we can have no further use for them.

The path by which you reach the top of a mountain is of no consequence whatever, and if your neighbor chooses to get there in some other way you are very ungracious if you denounce him for exercising his own judgment instead of following yours. His brains belong to him and your brains belong to you. You may do as you please and he may do as he pleases. If his eyes are fixed on the summit, and he is doing what he can to attain it, God will certainly regard him with favor and you should do no less. The bigot can see only one way, and that is his own way. He lacks a very important element of character because he isn't large enough to understand that different temperaments require different incentives and that what is good for one may possibly be bad for another.

There is altogether too little charity in the world for those who do not find it easy to see things just as we see them. There are a thousand ways to do pretty nearly everything that is worth doing, and one way is as good as another. To call this man a heretic because he has his individual method of solving the puzzle of life and that man orthodox because he happens to think as you do is both unwise and unchristian.

If you have a well developed soul you can worship in any church that was ever built, or you can worship without any church at all. He is a poor kind of creature who is so prejudiced that he can't find words with which to tell the Lord how grateful he is, whether he sits in a Quaker meeting house or a Catholic cathedral.

It is not the building but the idea which it represents that is important. It is of no consequence whatever that the clergyman wears a surplice or does not wear one; that the service is characterized by pomp and ceremony or conducted without these auxiliaries; that the edifice is the exponent of ecclesiastical architecture or only a barn in the back woods. If you get the idea, you get all you need and all you can ask for. If you are smitten with remorse because your record has blot and smudges on it, the mere robes of the priest who thus smites you will count for nothing; and if you resolve to lead a life of integrity the preacher has accomplished the task which the Lord Almighty gave him, whether he is a Methodist or a Baptist.

The object of the church is not to make a man a sectarian, but to make him loyal to the truth. At least that should be its object, and if it achieves that object, the fact that it belongs to this or that or the other denomination is not worth a second thought.

You should believe in something, and that something should furnish you with noble impulses, with charity for your fellow men, with pity for the unfortunate and with a desire to do all that lies in your power to make this old world better because you have lived in it. That much of a creed is absolutely necessary, and when you have that much you want no more. It will give you work enough to keep you busy until death knocks at the door and sends you word that you are wanted somewhere.

A few convictions hammered out of your own sense of dependence and the consciousness of your daily need to be watched over and guided by the invisible beings who "walk the earth both when we wake and when we sleep" will serve you better than all the theology that was ever printed in books.

If you think that one set serves your purpose better than any other join it by all means; but be careful that you don't worship the ladder up which you climb instead of the heaven against which the upper end of the ladder rests. And, above all, don't criticize your neighbor because he is made of different stuff and chooses to get to heaven in some other way. If that neighbor is an honorable man and is doing the best his circumstances allow give him your good wishes even if he goes to some other church than your own. And if he prefers to say his prayers at home or in the woods or in any of the other temples of God still give him a helping hand and not insult him because he cannot think as you do or insult the Almighty because He made that man to do just as he is doing.

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Mr. G. W. Flint, of Skylight, Ky., says: "I suffered for years with my kidneys, inflammation of the bladder and enlargement of the prostate gland. After a short trial of the Electropoise I am entirely relieved, and feel twenty years younger."

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John H. Davis, Esq., of Barbourville, Ky.: "The Electropoise is the best all-round doctor I know of. My wife suffered from effects of la grippe for several years; also a complication of other ailments. Now she is entirely well. Indigestion bothered me a great deal; am now well. One of my neighbors is using it for lung trouble, and reports its improvement."

As a curative agent the Electropoise can not be equaled. Nearly 1,000 have been put out from this office in the last months.

DU BOISE & WEBB.
500 Fourth Avenue, Louisville, Ky.

Jim Richardson's Funnygrams.
(Glasgow Times.)
Adam's death was caused by a fall.
Good common sense is uncommon good sense.

Shoes are selling so low that they hardly hide the hole in a gentleman's sock.

The Republican candidate for Governor will stamp the State and Watt Hardin will stamp the Republican candidate for Governor.

Frank Moon is a candidate for Governor of South Carolina. As he announces himself an independent candidate, the man in the moon is just as indistinct as ever.

A writer in the Courier-Journal declares that the woman who displays a limb while riding bicycles is lacking in modesty; but very few men will look at it that way.

There are fewer infidels among the

Irish than any other nation. This is probably owing to the fact that no Irishman ever expects to sleep the sleep that knows no waking.

Stamps are somewhat scarce in Louisville, and the raging Congressional candidates are speaking from barrels. Taking this view of the case, Mr. Atherton easily has the best of it.

Equal parts of bay-rum, borax and glycerine, well rubbed into the head, will relieve itching. If the borax, and bay-rum, and glycerine are not conveniently at hand, the same result can be attained by scratching.

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